whole. He has therefore made it possible for us, sense-
circumscribed as we are, to know the different
feel^S[3] ^oi
different minds. That our thoughts and feelings agree with
the thoughts and feelings of another mind, that we reason
by the same processes, can only mean that He is the under-
lying consciousness of us all, the eternal ground of **o'1**[1] our
being, binding us together and making us dance to **the** same
tune.

Accordingly, we participate in the gnomic wisdom, broad-
cast by the oracular voice of the sage Emerson of America,.
although his and our mental phenomena are numerically
different. The sense of the sublime and the beautiful» ^ne
unutterable love that breathes in the poems of *Wordsworth,*
the priest and prophet of nature, the sentiment that thrills
in the songs of Tennyson, the poet of trust and hope, touch
our hearts and make them thrill with the same exalted
feelings. The same hymn of praise that transported the
souls of the ancient sages of India to the glory of a **felt** and
enjoyed presence of God uplifts our souls also and **knits** us
in spiritual communion with them.

In the same way, the unreserved self -resign a-t ion of
Job, the lofty monotheism and the large-

hearted tolerance
of *Zoroaster,* the profound meditation of
Buddha, the filial
piety of *Confucius,* the deep wisdom of
Socrates, the inspiring
ethical dialogues of *Plato,* the enlightening
philosopliy of
Aristotle, the living faith and unparalleled self-
sacrifice of
Jesus, the vision of the One Living God of
prophet *Maha-wmad,*
the self-effacing devotion of *Montana Rumi,* the
universal
brotherhood of Guru *Nanak,* the ^ inebriating
love, song,
dance and trance of *Chaitanya,* draw our souls
and 'bind us
in deep spiritual relationship to these great
souls, far apart
as they are from one another in time and
space.